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laid away, broken to pieces by some newly discovered facts. When the facts are all collected, then the theories can be confidently formulated and not before.

The science of Biblical criticism, in the department of the Old Testament, at least, has not yet passed through the period of collecting the facts.

Wide sweeping statements are made, broad generalizations are constantly indulged in; conclusions are quickly reached; but the question must ever be asked in the face of these, What are the real facts in the case? And just here is a work in which all interested in Old Testament study may engage.

It may require specialists to deduce theories, and to detect the full significance of the facts after they are gathered, but it does not necessarily require a specialist to gather them. Any one who knows a fact when he sees it may busy himself in looking them out, and his labor cannot be valueless.

Just this kind of work is now especially needed, in very many lines of investigation in Old Testament facts. It is but necessary that the investigator proceed intelligently with his work.

It is believed that **THE OLD TESTAMENT STUDENT** furnishes the best means, not only of indicating the fields of truth that should be searched, but also of making known the facts as they are discovered.

This is a mission which belongs especially to **THE STUDENT**. And it is not proposed to hold back the facts because they may not be such as were anticipated, or because they disprove views that have been long cherished.

Of course it is not intended that the **STUDENT** should contain nothing but the barest, baldest recital of facts. Various views are being gained and various theories formulated, and the truth or falseness of these cannot be more quickly nor more certainly determined than by exposing them to the light of public scrutiny.

The facts should be gathered, the truth should be known. And the pages of the **STUDENT** will be open to make public the results of those who are seeking to gain these. The **STUDENT** is a medium, not an advocate. This has been its purpose from the first. When it becomes an advocate for any special views, or theories of any man or set of men, an advocate in such a sense that it refuses to admit to its columns any arguments or facts opposing these views or theories, whether they be orthodox or heterodox, conservative or liberal, it will then, as a partial pleader, cease to be valuable to those who seek for facts, instead of arguments to substantiate a theory. Let the facts be known.

The Overestimate of Criticism.—There are those who forget that the results of Biblical Criticism are largely negative. Broad-minded scholars are not inclined to allow supremacy to any one line of Bible study. It is a danger to which specialists in any department are liable that they overestimate their own methods and results. Criticism has done much to broaden our minds, prune away manifest errors in our conceptions of Bible truth and to put the facts in a new light. But its results are not to pass unchallenged simply because in this line they may seem to be unassailable. The whole structure reared by the critics must stand also the tests of historical, philosophical and theological investigation. This idea was most admirably put in the recent article in these pages from the hand of Prof. Schodde, who made a strong plea for the theological study of the Old Testament. Biblical Criticism is a means. Care should be taken lest it become an end in itself. It seems to be the serious conclusion of some of these able investigators—

judging from their point of view—that almost the sole reason for the existence of the Bible is that the critics may exercise their wits upon it. Beware of setting your pyramid upon its apex.

⇒BOOK NOTICES.⇐

KADESH-BARNEA.*

If on taking up this book the reader is surprised that so large a volume should be written on such a subject he has no such feeling on laying it down. Kadesh-Barnea is the key to the Israelitish wanderings. "To settle its whereabouts," says the author, "is to aid in settling the boundary stretch of Edom, or Seir; the locality of the wilderness of Paran; of the wilderness of Zin; of the Negeb or South Country; and to fix more definitely one of the homes of Abraham; the dwelling-place of rejected Hagar; the sites of mounts Hor and Halak; the site of Tamar; and the route of Kedor-la'omer." After examining all the Bible references to the place, he concludes that without exception they point directly to the heart of the 'Azâzimeh mountain tract or are conformable to it; and while there are no conclusive evidences of the precise location found in the Egyptian records, the Apocrypha, the rabbinical writings, or the early Christian name-lists—extra-Biblical sources of information which he has carefully examined—there is nothing in them which conflicts with the indications found in the Scriptures, but, on the contrary, there is more or less in confirmation of the same.

Dr. Trumbull next reviews later attempts at its identification, giving prominence to the discoveries and conclusions of Robinson and Rowlands. Then follows the author's interesting story of his own hunt for it. The obstacles in the way of visiting 'Ayn Qadees, the site for which Rowlands contended, were formidable. It was situated in the midst of the 'Azâzimeh Bed'ween, a violent tribe—"the most Ishmaelitish of Ishmaelites;" and this tribe greatly hated and were watchfully suspicious of the Teeyâhah, from whom our author must take his escort. But the Doctor had a combination of circumstances in his favor. The two shaykhs who were at the head of the mid-desert tribes, and who would have baffled the design of the travelers, had they accompanied them, were prevented from going, so that two young and more pliable shaykhs were obtained. At this time also some kinsmen of one of the old shaykhs were imprisoned at Jerusalem, and he was anxious for their release. The dragoman of Doctor T. skillfully took advantage of this by giving the Arab a flattering account of the influence his master had, and by showing the desirability of securing it on behalf of the prisoners. He also told the shaykh that this gentleman was editor of a paper in America which had a large circulation among the class most likely to make journeys to Sinai and Palestine, and that if he were well treated on the desert, he would speak favorably of the route on his return home, and so turn the current of pilgrimage in that direction. Thus it came about that Dr. Trumbull was permitted to take the route of his choice. In the person of his drago-

* KADESH-BARNEA. Its importance and probable site with the story of a hunt for it, including studies on the route of the Exodus and the southern boundary of the Holy Land. By H. Clay Trumbull, D.D. Pp. 478. New York: Charles Scribner's Sons, 1884. Price \$5.00.